



# COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution, involving organic units of economic, social, and spiritual development.

## conference summary

by Donald Hollister

What happens at a conference? Any conference is more than the organized meetings. People meet new people. Old friends catch up on news. In planning this year's Community Service Conference we tried to encourage this informal side. The theme, "Building Community Where You Are," demanded that we do just that. During the one weekend we intended that a sense of "community" would develop among the conference participants. Everyone was expected to help with meal preparation and cleanup. Each evening session was followed by folk and square dancing. The common experience of listening to the programmed talks served as a focus for the larger gathering and for many small group discussions which were held. There was plenty of free time between sessions for discussion to bubble over into informal interchange.

Did it work? Did conference participants gain any idea, information, insight or inspiration that will help them build community back home? No one can say for sure, but one indication of some success is that more than in previous years people planned ways of maintaining contact. Names and addresses were listed and keyed to a map. This map and list has been sent out to all who registered for the conference. One group plans to meet near Cleveland later this summer. There was talk of other groups meeting in different locales.

Following the conference, Community Service staff has talked about ways to make membership in Community Service more helpful and

useful to members. We have always said that membership could mean more than just supporting a central office through annual contributions. Members receive the Newsletter, yet few of you send in articles, letters, news about what you are doing or ideas that you have. Certainly the Newsletter could be more useful as a means of staying in touch. But only the few that have been to conferences, workshops or the fall business meetings have ever met each other.

So why try to stay in touch? At this year's conference people said, "This is the first time I have met others who thought this way." "I wish that we could explore that idea more thoroughly." "I wonder what will happen to your project after another year?" We share a common purpose, to promote small, face-to-face communities as the basic cultural units of society. By finding ways to share in the work of promoting community we will "stay in touch..." A directory of members who wish to be listed will be only the beginning.

Summaries of the conference talks follow.

The opening talk of the conference was by Howard Cort of Ghent, N. Y. It has been the common experience of professional people in community organization work--OEO and CAP programs--to have little community life of their own. Howard Cort in his own life has made a point of being an active and concerned member of his own community as a rank and file community member, something many have not been able to do. His perspective of "building community where you are" is given in the following resume of his talk:

## HOWARD CORT

We need to form a chain of communication between people who are working on the same things, because to pool our resources and our energies and ideas would be to create a movement that could really accomplish something important. To do this we must tap into the people, the structure, the social organizations that already exist around the country in the form of land trusts, communes, intentional communities, cooperatives of various sorts, publications, schools, and so forth. We've got to stop the feeling of being isolated and alone in our work of building community where we are.

There comes a point at which you say, O. K. this is it. This is the community where I am setting down roots, and I am going to work here where I am and I am not going to wait to find an intentional community or a better community somewhere else. We have to arrive at consciousness now, wherever we are, and begin putting our energies toward community from now on.

Ethos is the quality which differentiates one community from another. In my terms, it is the central value system of a community. I think that's a very important concept because working on building community where you are requires that you take cognizance of or align yourself with the central value system of the community in which you live.

You have to work with the real value leaders of the community. They are the ones that do the detail work, the work that has to be done. They are really at the core of the community.

Many people are idealists and don't recognize the importance of this very fundamental group of people who put tremendous amounts of their time and energy into community. They don't read books on the theory of community. They don't think of it in terms of places far away. Their community living is there. And in order to really affect the community ethos one must align one's self with these long-term respected people and their churches, their volunteer groups, their local associations.

If you can get accepted by the representatives of the town, then you will be much stronger

than if you go alone. That doesn't mean you won't have to go it alone sometimes. Because you will. But if you really want to delve into this mass feeling of community that does exist, I think you have to try to work with the existing base of community. Then you must pick a direction, pick things to do, roll up your sleeves, and really work hard at it.

## MAIN STREET REVITALIZED

Charlotte Williamson had been running an arts center in a barn close to her home when the small town near her, Mahomet, Illinois, built a new shopping center. All the stores from the old Main Street soon moved to the shopping center. Charlotte was concerned that the charm of the Main Street buildings would be lost. She watched in particular the old Lodge Hall, but nothing happened. The town did not buy it. A new library was built elsewhere. So, on impulse, Charlotte cashed in her teacher retirement money and bought the Lodge Hall.

She established the Olde Town Gallery in the hall and encouraged other local artists to rent space and help with shopkeeping duties. Charlotte oversees the project as general administrator, bookkeeper, and janitoress.

The Olde Town Gallery became a catalyst for a come-back on Main Street and renewed community consciousness in Mahomet. Charlotte used prints of a post card with a 60 year old photograph of Main Street in her campaign. This picture has become the symbol of a local renaissance. It helped to bring in new shops that restored the store fronts in keeping with the original architecture. Downtown is again becoming a social center.

In the past fourteen years the population of Mahomet has grown from 1400 to 7000. Most people commute to the nearby city of Champaign. Other than the churches and schools, there was no longer a focus for the community or a center for community events as the Lodge Hall had been.

Just before Charlotte came to the conference, the first meeting of a new organization was held to program additional uses of the Lodge Hall. Plans are to hold community dances, house a local theatre group, present concerts,

COMMUNITY SERVICE, INC.

P. O. Box 243, 114 E. Whiteman St.  
Yellow Springs, Ohio 45387

September 27, 1978

Dear Member:

At last summer's Community Service Conference people found congenial fellowship in common purpose with others with whom they wanted continued contact and association. It seemed appropriate to extend this fellowship to the wider circle of Community Service Members who would desire it.

Would a Directory of Community Service Members be valuable to you? We are preparing a listing of members' names, addresses, employment, and interests for use only by those members interested in participating. We would hope that people would find such a listing helpful in contacting others with similar ideas or experiences.

If you would like to receive and be included in the Directory, send us your name, address, phone number, and a brief paragraph about your interests, activities, and whatever knowledge and skills might be of use to other members. Here is a sample of how it will appear:

Dokes, Joe, social worker, 111 Main St., Romona, NY 12345;  
212-516-0000. Int: photography, organic gardening, land trusts, finding a congenial neighborhood for family life.

Please use the form provided below and return it to us with \$1.00 to help with duplicating and postage expenses. Information must be received by November 15, 1978, in order to be included in the Directory.

*Don Hollister*  
*Jane Folmer*

Cordially,  
*Jane Morgan*  
*Griscom Morgan*

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COMMUNITY SERVICE DIRECTORY

NAME: \_\_\_\_\_  
ADDRESS: \_\_\_\_\_  
EMPLOYMENT: \_\_\_\_\_ PHONE: \_\_\_\_\_  
INTERESTS: \_\_\_\_\_  
SPECIAL SKILLS OR EXPERIENCE: \_\_\_\_\_

among other activities. Charlotte hopes to relinquish her beginning role as instigator and to see this organization carry on the Lodge Hall as a community center.

Charlotte's friend, Jane Hoover, a Community Service member and former staff member, has recently returned to her home in Mahomet. Jane reports that Charlotte's contact with others at the Community Service Conference has reinforced her enthusiasm and commitment. A recent Mahomet Homecoming Festival and community survey on the Lodge Hall program have also been successful.

### GRISCOM MORGAN

Griscom spoke on the importance of love, thought and feelings in community development. Experiments have shown, for example, that plants which are given love and supportive thoughts grow significantly better than those which are ignored. So it is with people and communities. The community is a living organism and like a person if it is not loved it is in trouble. The difficulty is that this does not fit into our preconceptions of how society works. But it is a perspective of reality that works in some other societies. Griscom quoted the biologist N. J. Berrill that:

The Hopi, in thinking about the cornstalk naturally supposes that he himself, through his thoughts, is actually affecting the plant... This point of view finds no support in our "scientific" outlook... which to a great extent is a captive of our thought and language patterns, but it... should not be scorned simply because our particular forms of common sense are against it... effective or powerful thought must be vivid, clear, steady and sustained, and charged with good intent. ...Consequently when any individual or group action is about to be undertaken, Hopi enlist mental help from as many individuals as possible... to intensify the power of purpose.

In intense labor-management situations where the prospects were very poor Griscom and others have used the technique of applying this principle and requesting a few minutes to a half hour of silence together among contending

parties before opening negotiations or verbal communication. As a result, the thought pattern of the relationship has been changed and positive outcomes became possible. He also recounted how a feuding community with poor morale was started on the way to a high level of unity and well-being by participation in an evening silent prayer meeting. The many people attending were very moved by the experience, and they realized that this dimension of life must be given continued attention.

### MIGRANT WORKER COMMUNITY

Baldemar Velasquez came to the conference in the midst of a campaign by his farm workers' union for direct recognition by tomato canneries, instead of by the tomato growers of northwest Ohio.

About 30,000 Mexican-Americans harvest tomatoes, cucumbers and other crops in the Indiana, Michigan, and Ohio region. Most of these workers are based in Southern Texas, though many are settling all year round in the Toledo, Ohio, area.

Baldemar's union, the Farm Labor Organizing Committee, (FLOC) concerns itself with both the economic well-being and the social well-being of the farm worker community. A migratory membership and the extreme financial squeeze present a very different set of problems than other groups represented at the conference have to face. The harvesting work (shared by all) and their identity as a racial minority form a basis for solidarity, but being treated as a lower caste by the wider population generates self-defeating feelings that discourage community.

FLOC is trying to help farm workers understand the causes of their immediate financial situation and to encourage the sense of community built by the struggle to overcome causes of their economic oppression.



## COMPANY TOWN BUYS ITSELF

Jane Schautz showed slides and reported on two projects of The Institute on Man and Science, Rensselaerville, New York. The Institute bought two company towns, Stump Creek, Pennsylvania, and Corbett, New York. Stump Creek, purchased in 1973, had been a coal mine town--96 houses, 4 empty foundations, 150 people--complete with a 1922 water system that leaked more water than it delivered. Corbett, purchased in 1977 with 29 houses, had been built for the workers in a factory that distilled acid from hard wood. The Institute acts as an outside development partner with the residents to help the residents buy their own homes and accomplish their own community goals. In return, the residents agree to cooperate with the study of their community's changes and attitudinal development. The Institute conducts regular formal interviews with all residents and tries to document the social development of each community during the physical rehabilitation.

The community residents and representatives of the Institute draft and sign a Compact agreeing to a formal relationship between the two. A schedule for transfer of property ownership from the Institute to the residents and community is set. With Stump Creek, this was 5 years. With Corbett it was 3 years. A schedule for repayment of the Institute's costs is set within the provisions of the Compact, as a basic responsibility for decision rests with the residents.

In both the communities the project goals were physical improvements. Rebuild the water system. Refurbish homes. Convert the abandoned school houses to a Community Hall for library, craftwork, story telling, monthly meetings, and festivals. Stump Creek started a local history and cultural museum. Corbett adopted a flag and erected a billboard with the village map.

The Institute sees these community revitalization projects as experimental models for what could be done in various settings. For an overall presentation of the Institute's concern for small towns, read the lead article in the July/August 1978 Community Service Newsletter. For further information about Stump

Creek and Corbett, write to the Institute on Man and Science, Rensselaerville, New York 12147.

## readers write

### ABOUT THE CONFERENCE:

We are back in Urbana and back to our things, but we are still thinking about the people and ideas that we encountered at the conference (on Building Community). Hopefully we will be able to use some of our new ideas and friendships to create more of a community here.

We wrote an article for one of our local newsletters while we were driving back from the conference. We would like to let others know that your conference was successful.

In addition to the conference material we think you had an outstanding combination of applied examples. These were: (1) the great selection (?) of a meeting place, (2) the great food selections, (3) the request for no smoking during meetings, (4) the great resource people, and (5) the carefully organized total conference.

We think you deserve much credit for combining all these things into such a worthwhile meeting.

Until we meet again.

René and Mindy Fuentes, Urbana, Illinois

### SOME AFTER-THOUGHTS ON THE CONFERENCE

I should like to bring in Maurice Stein's concept of "meaningful life experiences in the context of a meaningful life cycle" which he spoke of in Eclipse of Community. He suggests that community studies should examine the degree to which communities make provisions for that quality, thus broadening the "community" definition beyond mere mutuality, to include childhood, finding a mate, raising a family, being cared for in old age, etc. These qualities might exist in a community that does not have any formal co-operative arrangements.



His definition also implies working toward building an ideal community--more than a quality for local brotherhood--and includes many other amenities, the best of rural and urban life, something that I did not adequately stress.

Regarding the concept of "community ethos": a friend told me that in her community one must be a resident of five years before borrowing, and that women are expected to leave financial dealings with local workmen for their husbands to arrange. To violate the community ethos could lead to rejection.

A community ethos can be changed, in the long run and after careful study. Just to go out to build and change without clearly adjusting to the situation, with a disdain for the "hoit-pelot", may be a hindrance. Many in the community field have not understood this... Some compromise may be politically necessary. At the very least, one should become sensitively acquainted with the community ethos, even though one then tries to change it. Many visionaries are deficient on this score. I may have been so, when I resigned from the Volunteer Firemen, not recognizing that some would take it as a personal rejection. In some rural areas it is best to let memberships lapse rather than to formally resign. Now, the question may be whether I can live that down and still become well integrated into the local communication system...

Howard Cort, Pennsylvania

#### MORE ON COMMUNITY ETHOS

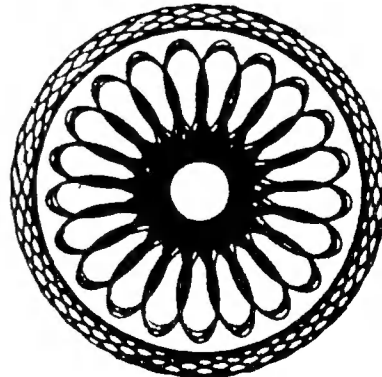
Howard Cort's letter brings the "ethos" aspect of the community into clear focus. We have used successfully another approach to dealing with the community ethos in a variety of circumstances and communities. It is illustrated in what we did in a community that was conservative, controlled by an old establishment group, at low ebb of civic life and vitality. We started with a nucleus of able people respected by their diverse circles of association who shared a common concern. We knew that this fellowship group we sought to develop as the basis of community improvement would not continue or be effective if we did not make it a

whole, fulfilling and beautiful experience. We set out to start a tree by planting an acorn that had a germ of life in it rather than with a truck load of lumber. We gave it time and prerequisites for healthy growth, in numbers, experience and accomplishment. With careful nurture the seedling grew into a good tree with widening involvement of able people in the community. In the course of time the group nominated a member to the somewhat moribund school board. She was elected and turned it around with the circle of support she had in the community. Then she was elected to the township trustees and led it vigorously. She did not join clubs or churches to do this, and was not the obvious "leader", but she had character, courage and determination and brought into being what many people were starved for.

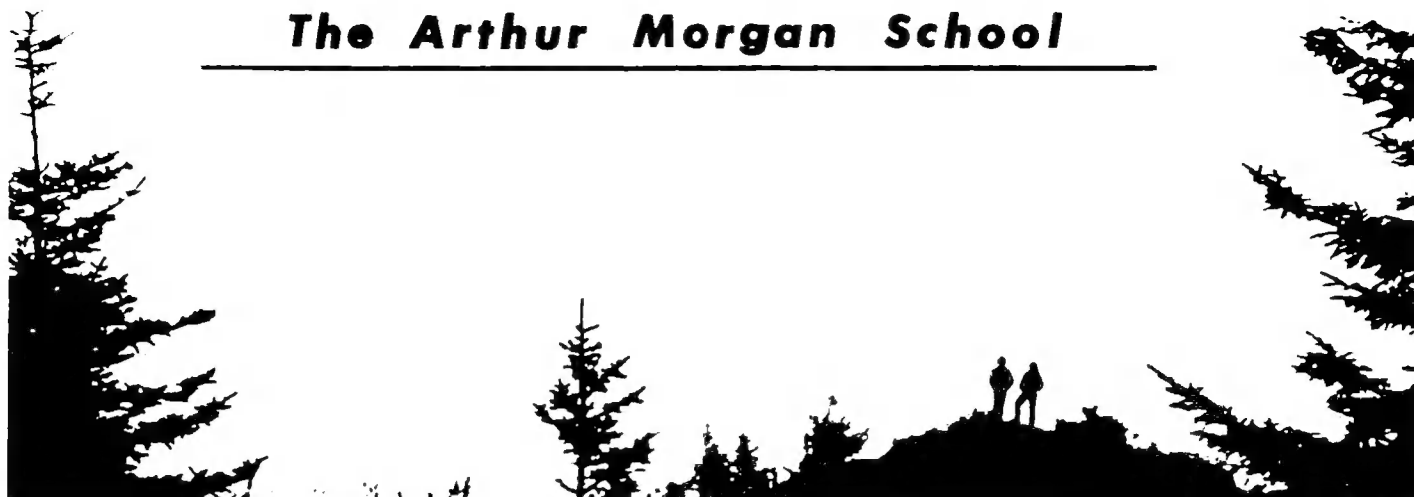
We also brought to the community organization project a college student who had not previous experience in such community or community organization and he started out in the community as carry-out boy in a grocery store while working with the group. He started writing for the poor town newspaper and made it more worth reading. Within six months he had made his place as a leader in the community and people asked us to send another such student when he had to leave.

In a variety of communities progressive or conservative, rural or urban this approach has been effective. Working within the old order of the community has its place, but that order can sometimes be better tapped and related to by drawing a choice yet representative group from the old order and in effect have them make new wine in new bottles--start a new order in a new context of association.

Griscom Morgan, Ohio



# **The Arthur Morgan School**



© 1971 Photo by John M. Morgan

by Jane M. Morgan

The vitality of any community, intentional or not, depends on the interest and activities which are carried on by its members. The intentional community of Celo, North Carolina, was initiated in 1938 with the objective of enriching the surrounding area as well as developing the internal community itself.

At Celo, besides the Arthur Morgan School and Celo Press which helps support it, there have developed a variety of enterprises including the Celo Health Center, Camp Celo for 6-10 year olds, the Toe River Craftsmen Co-operative, and a cooperative food store. World Around Songs, formerly Cooperative Recreation Service, Inc., is located in the wider community of South Toe River Valley. All of these endeavors serve the larger community of the South Toe area.

A good community also needs people concerned with the welfare of the community as well as those whose interests are primarily with the wider society. Celo and the Arthur Morgan School have both.

The Arthur Morgan School, a co-educational boarding school for twenty-four junior high students, is not only an integral part of Celo Community, it is also a community itself.

We read in the July '78 Celo Education Notes:

**The strength and genius of the Arthur Morgan School derives in no small part from a con-**

**stant process of renewal and rediscovery of its own philosophy and purposes, and the constant revamping of its organizational structure...**

The school's aims are: to cultivate a spirit of personal responsibility and dedication, coupled with an outgoing feeling of identification with family, community, nation, and humanity... to inspire a sense of validity with a zest for learning and doing... to increase sensitivity to other personalities and cultures and to their aspirations, needs and problems... to foster the habit of exercising skill and resourcefulness, of taking hold of a problem with vigor and imagination... to train in solid work habits, plus the ability to take pleasure in simple tasks and respond to the challenge of difficult ones... to encourage self-understanding and intellectual honesty coupled with courage and emotional strength ...to develop a pattern of values solidly based on experience in home and community ...and lastly, and inseparable, to impart knowledge.

How do they pursue these aims at Arthur Morgan School? According to the Celo Education Notes:

AMS is a living, learning community where student and teacher are co-inquirers into the social and physical reality around them. As a human community, AMS requires that its staff be visible and available as sensitive,

caring and vulnerable adults, not simply "teachers". Also as a human community AMS is committed to strengthening all its members...

As a social community, AMS is an ongoing process of self-discovery. It cultivates supportive, collective inquiry and a system of consensual governance. To do this successfully requires very honest relationships. Learning is understood to be a process of thinking and doing. Thus students learn to become creators in their own right, rather than just learning about other creators.

As a working community AMS fosters an environment where the dignity and value of physical work is obvious. As a learning community AMS is committed to good academic standards as well as to personal growth and motivation. As a human community the school relates in a positive way to the fellow communities of Celo and the South Toe area.

Also in pursuit of these aims, the school has moved in the direction of a "staff-run" school with a "clerk" instead of a director as central spokesperson. The clerk and committee structure is supplemented by an external structure to provide support and decision making in case problems arise which the staff cannot agree upon. The Board holds ultimate authority. The Central Committee, which can meet on short notice, is the agent of the Board. It includes people from the Celo Community as well as the clerk of the school, a representative of the Celo Press and three nearby Board members.

Each spring the school breaks up into three groups for field trips. More diverse field trips could hardly be imagined than those carried out by the twenty students and six staff members for three weeks this spring.

The first group, with four canoes on top of the school van, travelled to Flamingo in the southern Everglades and then by canoe on Bear Lake to Cape Sable and several rivers and one of the Keys. Much of the trip was in total wilderness which was an exciting and toughening experience for the travellers.

The second team of staff and students went North to snow at Crotched Mountain Center (for

handicapped) where they set up maple syrup equipment for the spring flow. During off hours they had fun using the center's ski run.

During the second week of their trip, the group worked at the Academy of Natural Sciences in Philadelphia cleaning, painting and doing carpentry. Their reward was opportunity to talk with research scientists associated with the Academy and with staff at the Public Museum. During their third week they were back north again to the pleasures and trials of working in deep snow at The Meeting School in New Hampshire. Here they kept the farm running while TMS students were away.

In the school bus eight girls and two staff members travelled to perform international and Appalachian folk songs and dances in five states and the District of Columbia. Their audiences of public and private schools, senior citizens and institutions for the handicapped were so enthusiastic that the "Troupe Trip" may become an annual event. Between performances the Troupe went to concerts, festivals, and museums, including the Smithsonian.

Two years ago Marc Buchanan came to AMS and Celo from New Alchemy offering to run the garden and farm which provides much food for the school. The school buildings are heated with wood pulled from the woods by the farm horse. Marc is helping the school offer a very important part of life and work to the students.

In pursuit of its aims the Arthur Morgan School follows Gandhi's admonition that "a school should be built by the children and should never be finished". Both inner growth and outer building projects of the school community go on year after year with the help of the students.

Families interested in learning more about AMS may write to Busy Graham, RD 5, Box 79, Burnsville, North Carolina 28714.

The purchase of "A Manual of Simple Burial" (\$2.00 plus 50¢ postage and handling) or Celo Notes of Ferns, Leaves, or Grasses (\$1.50 plus 50¢ postage) from Community Service, Inc., will help support the Arthur Morgan School and the work of Community Service, and will also benefit the purchaser or his/her friends who receive them.



# folk college conference report

by Griscom Morgan

The Folk College has been called the "School for Life" in contrast to the academic university which is more largely preoccupied with scholarship in occupational or professional qualification. The Folk College Association of America is an organization of people committed to the particular educational principle which had success in the Scandinavian countries.

The second annual meeting of the Folk College Association took place June 30-July 2 on the Antioch College campus with about 45 people in attendance.

For more than a hundred years many concerted endeavors have been made to copy the Scandinavian style of a folk college on this continent, and practically all failed. What kinds of adaptation in form and procedure have succeeded, what have been the best approaches to success, and what stands in the way of success in this so important educational principle? What are the essential features of the folk "school for life" that are necessary to higher education for the people? These are questions that go to the very roots of civilization. The conference tackled them and, in contrast with the first conference held in Berea last year, it achieved significant unity.

The underlying message of the conference was that life is an interrelated whole requiring an underlying dynamic, vision or mystique that sets the tone and emphasis of life, in contrast to a predominant intellectualism in a society dominated by fragmented economic, cultural and technological developments that violate or ignore a wholesome humane way of life and community.

A featured address of the conference on Saturday evening was the impassioned, graphic and factually supported message of Al McKnight of the Southern Cooperative Development Fund, that capitalism with its extremes of power, wealth, poverty, and exploitation is untenable to human well-being. He asserted the neces-

sity for a better social order than variants of the state capitalism of the Marxist nations and the private capitalism of our nation. Under the domination of the capitalist order, life becomes pre-occupation with status as measured by the degree, education for life loses out, and life deteriorates in the circumstances of work dominated by materialistic pre-occupation.

Conference resource people and membership made it clear that the folk college, being an expression of the life of the people involved, cannot be stereotyped in form or culture. Deep-seated common characteristics of the folk college relate to inner life force, the life and culture of the people, with roots in the past and dynamic power to shape the future. They liberate people from provincialism while deepening people's roots in their heritage and their communities.

The culture, economy and way of life that defeat these values tend to defeat the folk college. That is why the folk college has made so limited headway in the United States, and its values are now in difficulty even in Scandinavia.

You cannot educate in what you do not live, what you are not. If there are to be effective folk colleges in the United States they must be part and parcel of whole ways of dealing with life and circumstance.

The successful folk colleges in America did not come from following the Scandinavian prototype, but from responding to the people, the circumstance of our day, and the particular people involved. Under present circumstances of chronic unemployment, longer term college attendance is concentrated in people being candidates for degrees to obtain more occupational security. The folk college function is consequently limited to short term institutes which do not too greatly interrupt employment or vacation needs, as at Highlander Center, Fellowship Farm, and the Appalachian Folk Life Center. But the short term of a few days does

not give the depth and intensity of life together that has made the folk college so powerful an influence in Scandinavia.

Resource people included:

Erling Duus, pastor, teacher and author, Minnesota; Paul Hoover from the University Without Walls, Ohio; Myles Horton, Highlander Research Center, Tennessee; Al McKnight, Southern Cooperative Development Fund, Louisiana; Jack Miller, editor, North Country Anvil, Minnesota; Kay Parke, Executive Secretary, Folk College Association, New York; C. G. Pelekoudas, Antioch College, Continuing Education, Ohio; James Ratcliff, Director, Community Service, Prestonsburg Community College, Prestonsburg, Kentucky; John Ramsey, President, Folk College Association of America and Director of Recreation, Berea College, Kentucky; K. Viswanathan, Director, Mitraniketana, India; and Griscom Morgan, Co-director, Community Service, Inc., Ohio. The topic of the conference was "The Adaptation of the Folk College to America".

## east hill farm

by Richard Bliss

East Hill Farm in Chester, Vermont, is a small, co-educational school-camp community with 35 year-round residents which was founded to meet family needs in 1957. We have had summer children since '58, winter children and young people since '66, and a 42' schooner in Maine since '69. Over 400 children have been here as summer sojourners, about 120 young people and children during the winter.

We are 75 percent self-sufficient in food and basic energy. We convert grass through our animals for some protein, but are prudent about grain use for animals. We have put our woods under management and have two wind units, one for direct drive pumping from a deep well, the other a Jacobs unit for minimal electricity generation.

We have produced or modified all our existing shelter. We share all work and meet together for worship and business in the manner of Friends, although we believe deeply in responsible and ethical leadership at all levels.

We do not drive tractors, milk cows or build houses by committee.

We sing and dance regularly each day before morning meeting. We spend a good deal of time in the craft shop and art room, making presents and providing texture for our daily lives in many ways. We produce our own plays and each of us is learning to play some musical instrument, up to our ability levels.

We accept no large gifts, do not apply for Federal or State help, and make it financially on food production, services rendered in school and hospitality, volunteer teachers and craftspeople, and so on. We have no long-term debt and no predictable operating deficit.

We all go to school. The young learn to read, write, focus their energies, compute and develop high physical energy and productive imaginative capacities. Those of us beyond the early years meet regularly in seminar, this year to concentrate on "Ethics and Survival".

We owe a great deal to so many--Morgan, Borsodi, Eric Gill, Albert Howard, Muste and John Haynes Holmes, Dewey, Maslow, Ghandi, Dorothy Day and Peter Maurin, the Benedictines, Pendle Hill and Jones and Steere--that it would boggle the mind just to list them. But I should not forget, even in this partial list, Steiner, Pfeiffer, Weston Price, Eve Balfour, Graham Carey, and many others who have pushed us, inveigled us, in so many ways.

We are in contact with the Arthur Morgan School from time to time, as we have had one or two children come to us from them. We also had--until they closed their doors this June--good connections with the Meeting School in Rindge, New Hampshire.

I write this catalogue to introduce ourselves to you, to let you know that we exist and are healthy. We welcome help, visitors (phone or write ahead), and would like to be in touch with people of all ages who are hard-working, tolerant, able to work with all ages in an open way, and who have something (if only their own high spirits) to contribute.



# announcements

## THE SCHOOL OF LIVING

The School of Living will hold a weekend seminar on Community Land Trusts, October 27-29, at Deep Run Farm (York, PA.). Write or phone The School of Living, P. O. Box 3233, York, PA. 17402, (717) 755-1561, for program and registration information.

The program will help persons wanting to know why and what is a land trust and will also have technical sessions for those who are actively forming a trust or considering putting land into a trust.

## SUNFLOWER FARM

Sunflower Farm is a 3 year old community of six families, craftspeople, and "intermediate technicians" with a wide variety of skills and work backgrounds, on 100 rolling scenic acres in southeast Ohio. We would like to attract several more people with teaching skills in the fields of agriculture or alternate energy for our Country Skills Center. We are planning workshops to enable people to learn by doing rural basic skills, research and development in appropriate technology, and the manufacture of tools for more self-sufficient living. If you are interested, please write: Bruce E. Sable, Sunflower Farm, Rt. 1, Box 90, Amesville, Ohio 45711.

## CONFERENCE ON COOPS AND SELF-MANAGEMENT

A Conference on "Cooperatives and Self-Management: A Viable Strategy for Community Development?" will be held November 3 and 4, 1978 in Columbus, Ohio. Focus will be on decentralist, self-managed programs and cooperative enterprises for successful community development of neighborhoods and rural areas, with resource people with practical experience in such enterprises. Contact: Jaques Kaswan, Urbalt, Box 303, Worthington, Ohio 43085. Telephone: (614) 885-8964.



## ACT II COMMUNITIES

Act II Communities presents "Design for Community", a weekend experience to promote long range communities. It will be held at Hudson Guild Farm near New Jersey, October 20-22. The cost is \$50.00 for members, \$60 for non-members. For further information write to Katherine Aisup, Act II Communities, Inc., 365 West 25th Street, New York, New York 10001.

\* \* \*

## KOINONIA, GEORGIA

A Workshop on Compassionate Living will be held at Koinonia the weekend of October 6-8. No set fee; contributions towards the cost welcome. Space for 18, with reservations accepted as received. Write for further details to: Koinonia, R. D. 2, Americus, Georgia 31709.

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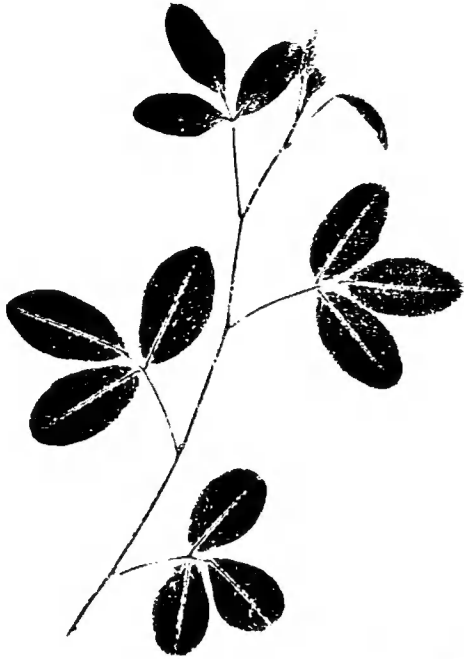
## WOLF LAKE REFUGE

Wolf Lake Refuge is a community of 25 people, isolated in the northwoods of Minnesota, and dedicated to serving others as a way of life. Among their programs are a small residential program for juvenile offenders, camping for the retarded, a recycling center, experiments in alternative education, and a winter recreation program. If you have spirit and dedication in the area of human services and a desire to live in community, call or write: Wolf Lake Refuge, Rt. 3, Box 325, McGregor, MN 55760 (218-426-3845).

\* \* \*

## JOB OPENINGS...

Fellowship House Farm, a training center in human relations (see our May-June, 1978 Newsletter) is seeking three new resident staff members: a maintenance man, a supervising housekeeper, and a program director. Ideally, they would like two of these jobs performed by a couple. Salaries are small and working hours irregular. For further information, contact: Victor Paschkis, Fellowship House Farm, R. D. 3, Sanatoga Road, Pottstown, PA 19464. Telephone: 326-3008 or CH 8-3343



A CELO NOTE

MEMBERSHIP is a means of supporting and sharing the work of Community Service. The \$10 annual fee includes a subscription to our NEWSLETTER. A subscription alone is \$5 per year. COMMUNITY SERVICE, INC. is a non-profit corporation which depends on contributions so that it can offer its services freely to those who need them. All contributions are appreciated, needed, and are TAX DEDUCTIBLE.

\* \* \*

#### CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions and memberships of its friends and those it helps. For consultations we suggest a minimum contribution equal to that of the user's hourly wage for an hour of our time.

\* \* \*

#### TRUSTEES

Donald Brezine, Phyllis Cannon, Willa Dallas, Virginia Hofmann, Morris Milgram, Griscom Morgan, Ross Morgan, Ruby Nash, Roderic O'Connor, Warren Stetzel, and Kelvin Van Nuys.

#### EDITOR'S NOTE

We not only welcome letters to the editor, but articles about any exceptional communities you know of or people who are doing unusual things to improve the life in their towns. Anyone submitting an article should enclose a self-addressed envelope if he/she wishes it returned, if we cannot use it. The only recompense for use we can offer is the pleasure of seeing it in print and knowing that you have spread a good and useful idea.

\* \* \*

#### DO YOU HAVE A FRIEND?

Do you have a friend who might be interested in Community Service's work and publications?

One of the most helpful ways of supporting CS is to send the names and addresses of friends who you think should receive a sample of our Newsletter and a copy of our booklist. If you wish a specific issue of our Newsletter sent to your friends, please send 14¢ postage per name.

\* \* \*

#### YOUR MAILING ADDRESS AND BILLING

If there are errors on your mailing label or in our billing, please send the old label, plus corrections, and the facts of prior billing to us. It will save time and money if you will let us know by postcard of your change of address. The post office charges us 25¢ to inform us of each change and you may not be receiving your Newsletter. We then have to pay 14¢ to re-mail your Newsletter. Sometimes the post office says there is no forwarding address for a subscriber. This makes us sad. So PLEASE SEND US YOUR NEW ADDRESS.

\* \* \*

#### STAFF

Margot Ensign, Don Hollister, Jane Folmer, Gris Morgan, and Jane Morgan, editor.

\* \* \*

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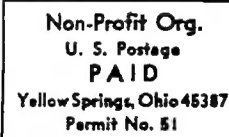
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